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the first of a series of studies in which I hope to discuss the various aspects of the theory of the State." He has great problems before him, many of which are in the womb of the future. For centuries the Church has asserted its independence on purely ecclesiastical grounds—patronage in Scotland, ritual in England, the rights of the Pope in Rome. Will it ever stand for great and fundamental principles of righteousness? If it does, all previous strifes between Church and State, from Gregory VII to Pius X, will be dwarfed into insignificance. What about the other great communities—trade-unions and the like? But these things are on the knees of the gods; and we can leave the discussion of them with some confidence to Mr. Laski's future labors.

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RELIGION AND SCIENCE. A Philosophical Essay. JOHN THEODORE MERZ.  
William Blackwood & Sons. 1915. Pp. xi, 192.

It would be strange indeed if the distinguished author of *A History of European Thought in the Nineteenth Century* had not, in the course of his sympathetic study of the thoughts of others, been led to philosophical conclusions of his own. And it is only natural that one who has proved himself equally at home in the sciences, in philosophy, in sociology, and in theology, should focus his own reflections more particularly upon the problem of the relation of science and religion—a problem of which one may fairly say that, in one form or another, it has exercised every considerable modern thinker from the time of Descartes to the present day. Every one who is conscious of the debt we all owe to Dr. Merz for his *History* must welcome with sympathetic interest his contribution to the solution of this central problem of modern civilization. Dr. Merz's essay is written in simple, clear language, and distinguished by a serenity of outlook which bespeaks mastery of his subject and years of mature reflection. His manner of approach to the problem is, I think, unusual in discussions of this sort, and the effect is distinctly original. Dr. Merz describes his point of view as "psychological" and "introspective." It is very closely akin to what Avenarius calls the standpoint of "pure experience." Dr. Merz himself connects it, on the one hand, with Descartes' *Cogito ergo sum*, with Hume, and with the British Empiricists generally, and, on the other hand, with James's "stream of consciousness," that is, with the concept of primitive experience as a changing, flowing mass or continuum of sensations,

feelings, desires. The "firmament of the soul" is Dr. Merz's own picturesque name for it. Thus the problem formulates itself for Dr. Merz as tracing religion and science respectively to their roots in this "primordial" experience, which is also "primordial reality." The Positivist estimate of religion as antiquated superstition, destined to be supplanted by science, is hereby excluded at the very start. Religion has, so to speak, a metaphysical value. It is one of the ways in which we experience the real. It is a revelation of the real as well grounded as that of science, and less abstract, for it takes us back to the fundamental unity or "Together" of things, for which we need a "synoptic" apprehension. Thus Dr. Merz's method is to exhibit the abstractness of the scientific view of the world, and thereby to make room for attention to those sides of experience which science ignores but in which religion is rooted.

The great illusion (the term is not Dr. Merz's, but it represents, I think, the spirit of his argument) of science is the cosmic smallness and insignificance of experience. A man's experience, chaotic, fragmentary, a thing of fleeting shreds and patches, is even more transitory and unimportant than his own physical existence. Further, a man is only one among countless other units. His race is only one among animal species, and these constitute but a small and evanescent portion of terrestrial phenomena. Our earth itself is only a speck in a crowd of innumerable other worlds. Measured by the vast cosmic scale, human experience surely is but the tiniest and least important of by-products.

But take the "introspective" point of view and your metaphysical scale of values is promptly reversed. Then you realize that the "stream of consciousness" or the "firmament of the soul" contains, "as a very small portion only, those elementary sensations of sight, touch, and sound, out of which common sense builds up the external world, and science, with a still greater restriction of fundamental data, its edifice of methodical thought, its picture or model of the universe." The question is, which of those two points of view, the introspective or the scientific, gives us the "fuller amount of reality." "Each contains the other within its circumference, and is itself contained in the circumference of the other."

The choice, for Dr. Merz, is determined by the recognition that science, precisely because it abstracts, selects and analyzes, loses what their "synoptic" point of view enables artist and philosopher to retain and appreciate, namely, a sense of the whole or the All. This sense is the root of religion, especially in the form of the "feeling of absolute dependence" upon a "spiritual reality," the "pressure"

of which upon us we feel throughout the whole of our experience. Dr. Merz tries to show in a very interesting way how, just as the first "things" we learn to distinguish in the outer world are "persons," so this all-embracing reality must be conceived as personal, though freed from the limitations of finite persons. It manifests itself in us and through us, though never falling as a whole within the field of any single human mind.

Dr. Merz does not discuss specific religious doctrines. With the clash between scientific truths concerning human life and the dogmas of the virgin-birth, the resurrection, the ascension, he does not attempt to deal. His problem might be put in language adapted from Kant: How is religion possible? All who are interested in this problem will find his essay very suggestive, and will rise from their study of it with feelings of respect and appreciation.

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AN INTRODUCTION TO THE OLD TESTAMENT. Chronologically arranged. HARLAN CREELMAN and FRANK K. SANDERS. The Macmillan Co. 1917. Pp. xxxiv, 384. \$2.75.

In publishing this volume Professor Creelman has met a need which teachers of the Old Testament have long felt. We have a number of excellent Introductions to the Old Testament, varying all the way from such a brief handbook as that by G. F. Moore to Driver's standard work. In addition to these two those by McFadyen, Cornill, Kautzsch, Bennett, and Gray may especially be mentioned. But admirable as are these books, and leaving little to be desired in the way of exactness of scholarship, clearness of statement, and soundness and maturity of judgment, they do not meet the needs of the student who is looking for a detailed account of the chronological development of Old Testament literature and for a fair and impartial presentation of the divergent views still current in this field. These needs are met by Professor Creelman's new book.

The method followed by the author is to divide Old Testament history into a number of periods, and then discuss the historical sources for each of these periods and the literature belonging to it. The discussion of each period falls into two parts. First, there is a general introduction to the history and literature of the period, and then there is a detailed chronological outline of the Biblical material relating to it. In the first period, extending down to and including the conquest of Palestine, the structure and sources of the Hexa-